

The Christian Herald.

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No. VII.

Miscellany.

For the Christian Herald.

A CASE THAT MAY HAPPEN AGAIN.

THERE is a professing Christian in my neighbourhood, whom I have highly esteemed for her simplicity and pious example. Her condition in life is, indeed, far from being enviable. She is more than a widow, because *deserted* by her husband, who, but for his habits of intemperance, might have proved the friend and support of his large and helpless family. It is moreover her affliction to be left, like most other wives of intemperate husbands, under the pressure of disheartening poverty. Amidst these trials, however, she wears the cheerful countenance of one who finds not only her labours, but even her afflictions supportable, and a blessing to her. Indeed, I seldom meet with any person, who has been more uniformly contented and happy than she, except in the single instance which I am to relate.

MRS. C., as I shall call her, is, by her education as well as her multiplied cares, excluded from an extensive intercourse with the world and knowledge of the christian operations, which, in our day, distinguish so many religious sects and individuals. Some persons of her acquaintance, to whom she is under personal obligations, but who were not altogether pleased with her religious creed, perhaps not with her being religious at all, lately took advantage of her want of information, to interrupt her mental tranquillity. They furnished her with several numbers, and finally with a volume, of a periodical work, whose object appears to be, to *decry* all true religion, under the ostensible design of reforming it. The editor pursues his object in a manner which is well calculated to entrap the ignorant and unwary. He professes himself most decidedly attached to pure religion; but then he is, on that very account the more shocked and grieved at its many counterfeits and corruptions; and he considers the general state of the church about as deplorable now, as it was during the middle ages. He labours to substantiate this opinion, by collecting the abuses which deform christianity on both sides of the Atlantic;—confounds established with non-established religions;—tells us of the venality or luxury of European Archbishops and American Presbyters;—places the benevolent operations of Protestant Bible and Missionary Societies, on a level with the enterprises of the Jesuits; and discards Theological Seminaries and all other associations to educate pious young men for the christian ministry, as so many devices of interested Pharisees to fill the pulpit with learned and graceless preachers. In preparing this medley, he artfully confounds

things of the most opposite characters ; uncharitably magnifies and exposes whatever has the appearance of being faulty in different religious sects and individuals ; and increases the mass by as many doubtful statements, dark surmises, and false assertions, as his object happens to demand. It could not be supposed that a person of Mrs. C.'s advantages, would be able to answer the calumnies and uncharitable conclusions of such a work. She was well persuaded, that such gross abuses and hypocrisy, did not exist in the particular congregation of which she was a member. She placed full confidence in the honest intentions of her own minister and of the other officers of the church. But neither could she suspect that a book, abounding with direct or implied professions of being devoted to pure christianity, and having for its object to reform almost every religious sect, was not both good and profitable. Her acquaintance too, who furnished her with it, being more conversant with the world, used their influence to complete the deception. Every new number received the sanction of their belief, and served to deepen the impression already made.

Well has the Saviour observed, that "out of the abundance of the heart the mouth speaketh." There were in Mrs. C. a conscientious regard for the truth and a christian frankness, which would not permit her to conceal her sentiments on religious subjects. She providentially disclosed her recent views and feelings, at the moment when she was near losing her confidence, both in the christian exertions of this day of benevolence, and in the influences of the Holy Spirit, by which they are graciously accompanied ; and renouncing "*college learned*" ministers, as being, in general, no better than gospel mechanics, who follow preaching as a trade and for hire. Her feet had even begun to turn aside from that house of God, in which she had found sweet peace, and been regularly instructed in her religious privileges and duties, for another, upon whose occupants, as a sect, the periodical work had bestowed few or no censures. Information of her case was immediately conveyed to the writer, who lost no time in paying her a friendly visit. I discovered upon entering the house the book, which had been principally instrumental in effecting the mischief, lying on the shelf over the fire-place, and perceived, or thought that I perceived, an unusual coldness in her manner of welcoming my visit. I however made known the occasion of my call, in as gentle and friendly a manner as possible ; and proceeded immediately to discuss the cause of her recent perplexity. The process was simply to read a sufficient number of passages from the periodical work, and follow them with such strictures as they seemed to merit. I first noticed the spirit of the editor, which betrayed, throughout the book, a total want of that christian candour and humility, so highly becoming in all men, and especially in those, who assume the office of reformers of their brethren ; and it presently appeared, that the author had offered his services to pull the mote out of another's eye, with a beam full in his own. I then proceeded to compare his statements and assertions with such facts as came within the circle of her knowledge ; and to confront them with others, of whose truth she could indulge no rational doubt. The pleasing result was, that she was led to perceive the mistake into which she had been nearly betrayed, and returned, in a good measure, to her former quietness of mind, and charitable feelings towards the people of God, with whom she had connected herself. I could not,

however, avoid dwelling, in my thoughts, as I passed from her door, on the many similar instances which are possibly occurring every year in this Metropolis; and the consequent obligations resting upon the officers and other influential members of the churches, to be vigilant and faithful to the common cause of christianity. The arts of proselyting to destructive errors and infidelity, are, indeed, likely to be most commonly tried on the poorer and more illiterate classes; but, it should be remembered, that the christian character of these, is, on every account, as momentous to the individuals themselves, as is that of the wealthy and the learned. The time will arrive, when their descendants, perhaps of the first generation, will give laws and manners to our city. We know what is the incurable nature of prejudices imbibed in the lap of parental instruction. The infidelity which may now be secretly creeping among the most despised portion of our inhabitants, will presently rear its front in the chair of magistracy, and spread its leprous influence over every class of the community. Against such a result, it becomes every minister and officer of a christian church, most carefully to guard. Let the shepherds of Christ's flock become as familiar as possible with the characters, circumstances, and particular exposures of those families and individuals, of whom they have voluntarily taken the oversight. Let christians of different denominations, who render supreme honours to the same Almighty Saviour, and hold to the same method of salvation, by an active, purifying faith in Him, turn their eyes from their more trifling differences, to the overwhelming flood of scepticism and impiety which is coming in upon us. Nor let them content themselves with merely acting on the defensive; though the multiplied endeavours and secret machinations of the common enemy, are making work for many hands. A great and effectual effort should be made, by christians, to give employment to the press, and to circulate the most instructive and interesting religious publications. Some of our newspapers would, unquestionably, lend their columns, for moral and religious essays. A little exertion would effect an extensive and permanent circulation for one or more periodical works, whose influence should serve to conciliate the feelings of christians of somewhat different creeds; and to unite their prayers and active endeavours in the common cause of evangelical truth. Something like this union of true christians, is more imperatively demanded now than, perhaps, at any former period. If the different denominations will not come up thus to the help of the Lord against the mighty, will not occupy the avenues which lie open to public sentiment and feeling, but will sleep on while the enemy gets possession of them and creeps in on every side, they will be guilty of betraying the most sacred of all causes; of suffering, by their party jealousies or supineness, a train to be laid for an explosion, which may scatter in fragments the common edifice of christianity.

ALETHES.

For the Christian Herald.

ADDRESS TO THE N. YORK SUNDAY SCHOOL SOCIETY.

An Address delivered on request of the Managers, to the Children of the Union Sunday Schools, convened in the City Hotel Assembly Room, on the first Anniversary of the Society, February, 1817, by JOHN STANFORD, A. M.

EDUCATION is of great importance to the mind of man. Our mental powers are naturally enveloped in shades of ignorance, because we are born in sin. Education, like the rays of the sun, opens the bud of intellect, expands its flowers, to emit their fragrance for the benefit of mankind. For many years, this city has been eminent in acts of benevolence to the various classes of the indigent, and, especially, to the children of the poor. Many are the charity schools which have been established in connexion with the churches of various religious denominations; and, unquestionably, have proved a valuable blessing to the rising generation. Yonder stands the Orphan Asylum, which takes its first rank in the class of benevolent Institutions. Beneath that hospitable roof, children, without father, and without mother, are clasped in the arms of kindness; sheltered from the blasts of adversity; their tender minds instructed in useful learning; and to them the charming sentiments of the Gospel are explained and enforced, in hope, through the benediction of God, they may *be made wise unto salvation through faith as it is in Christ Jesus*, and become useful members in the community. Still, great is the number of the children of the poor and needy, who are destitute of the means of instruction; and for want of precept and example, are abandoned to idleness, vice, and the profanation of the Lord's day. To remedy this growing evil, Sunday Schools have recently been established; and it is devoutly wished that the Lord of the Sabbath day may so crown these pious efforts with his smiles, that they may prove extensive and lasting benefits to rising generations!

It must be confessed, that this Institution is founded upon the pure principles of humanity and patriotism. Besides, it has a powerful example, drawn from the Bible. Moses, the servant of the Lord, having conducted the Israelites nearly forty years in the wilderness, knowing the day approached that he must die, gave to that people his last directions for their future conduct. One of the most remarkable, is recorded in Deuteronomy xxxi. 12, 13.—*Gather the people together, men, and women, and children, and the stranger that is within thy gates, that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.* This requisition, you will readily perceive, was in favour of the more ignorant Israelites; its benevolence extended to *the stranger*; the *children* were expressly included, especially those who were entirely ignorant and *knew not any thing*. The purposes for which they were to be collected were, to *hear* and to *learn*, *fear* and *obey the Lord their God*. The reason to enforce the duty was, *as long as ye live in the land whither ye go over Jordan to possess it.* This text may be truly called a SUNDAY SCHOOL DIRECTORY; and admirably corresponds with the religious liberty and extensive benevolence of

America. For here, the foreigner, the stranger of every class and nation, mutually partakes with our citizens in every moral benefit. The ignorant children of the needy, especially they that *know not any thing*, are in our Sunday Schools instructed to *remember their Creator in the days of their youth*, to *obey their parents in the Lord*, and to be serviceable to their fellow creatures. Indeed, we may apply the reason of Moses as a sufficient motive to persevere in this good work. It is as much as to say, Do all the good you can while you live; for you will soon go over the Jordan of death, to inherit the land of everlasting rest.

As this is the first ANNIVERSARY of the INSTITUTION, on request of its MANAGERS, I shall now, with fidelity and affection address the children, who are now assembled.

CHILDREN,

Be persuaded, that the generous patrons of this Society are deeply interested in your welfare. They are convinced, that without some degree of education, you will not be able to act a useful part in life, whether for yourselves, or the good of others. You therefore are taught to read, by which you may not only become conversant with business; but be able to understand the will of your God in the Holy Scriptures. These are benefits which you ought most highly to esteem! For you cannot but know, that the mind of youth, instructed in useful and sacred knowledge, is a fruitful source of pleasure and interest to itself; while the ignorant and thoughtless are as useless to themselves, as they are to their fellow creatures. To aid in promoting this happiness in you, is the pious ambition of the Managers of the Sunday Schools; the consideration of which will, of course, inspire you with gratitude and esteem.

Let me give you a few advices for your general conduct and behaviour. Cultivate the greatest attention and diligence in the school, without which the labours of your Teachers to instruct you will be in vain. The time allotted for your learning may be short. The necessities of your parents may require your aid in the family, or to place you out in situations to procure your own living. As therefore your present learning will then be of the greatest advantage, be assured that without attention and diligence, this valuable benefit cannot be obtained. Be clean in your persons, and exemplary in your conduct, whether in or out of the school. Never let it be said, that a Sunday School scholar was heard to tell falsehoods, curse, swear, or use any wicked language; for every one must believe that such are a disgrace to a Sunday School, where they are taught to fear and serve the Lord, and forbidden to take his name in vain. Never be found in company with children of such bad character, for *evil communications corrupt good manners*; but cultivate truth, honesty, meekness, kindness; for be assured, that such virtues will always make you amiable, and will not fail to procure you many friends. And let me request you to behave to your Teachers with the greatest respect, attention and affection. These friends of yours sacrifice their time and labour from pure motives of benevolence, purposely to instruct and do you good. Not a child present but what must in a moment be convinced, how much you are indebted for their kind and assiduous attention: and it is seriously wished that to them you may prove obedient, thankful, and affectionate children.

Perhaps you know, that Sunday Schools are supported by the contributions of our CITIZENS without any expense to your parents; of

course, their expectations are fixed upon your present and future good conduct. Our hopes are indeed founded upon the virtue of the rising generation, to produce good and valuable members of society. We know not what path you may tread, nor what part God, in his providence, may design you to perform; yet you must be convinced that the public, who are so generous as to provide the means for your instruction, have a right to expect from you a virtuous course of conduct, that you may prove yourselves to be sober, faithful and industrious; and in this we hope not to be disappointed.

I cannot but, upon this occasion, press upon your tender minds the great importance of obedience to your parents. This is one of nature's first dictates, and there are very few children but what are convinced of its propriety, however they may act disobediently. But remember, it is the command of God who made you. *Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.* Exod. xx. 14. Solomon says, *Even a child is known by his doings, whether his work be pure, and whether it be right.* Prov. xx. 11. Nothing so much proves the character of a child, whether he be good or bad, as his temper and conduct towards his parents. And it is equally true, that a child who disobeys his parents will be found capable of almost every other wicked action. On the contrary, you will scarce ever find a child, who loves and obeys his parents, but what is virtuous in all other parts of his conduct; and assuredly gains the esteem of all good men.

The principal book used in the Sunday School is the BIBLE. This sacred volume is put into your hands, because it is designed, with the blessing of God, to make you wise unto salvation through faith as it is in Christ Jesus. Any other book might be sufficient in which you may learn to read; but this reveals a Saviour, and contains the necessary religion for sinners. Though you are now young, you are sinners, and need a Saviour. Your minds are ignorant, and your hearts are depraved; and it is by the word of your God, you can be instructed and renewed; for, said David, *Wherewithal shall a young man cleanse his way? by taking heed thereto, according to thy word,* Psalm cxix. 9. Here too, you will be directed to the cleansing blood of the Saviour; find those invaluable precepts to direct you in your future paths, and those promises of God, which are calculated to support you under all the afflictions of your lives.

I shall conclude my address by enjoining you to *remember the Sabbath day, to keep it holy.* This is God's command; and is designed, not only for the purpose of devotion, but, by the discourses you may hear, to improve your minds, guard you against vice, stimulate you to virtue, and lead you to that compassionate Saviour, who *took little children in his arms and blessed them.* I assure you, that a neglect and violation of the Lord's day, has been the means of a vast many children forming wicked connexions, cultivating vicious habits, and eventually to commit those crimes which conducted their feet to the dreary shades of a prison. Should you forget every thing else I have said to you this evening in presence of this large assembly, remember, that it has been, and still is, on a Sabbath day, and in a Sabbath School, that you receive your learning, and perhaps the only education you ever received. Should you therefore, hereafter, despise or neglect the duties

of this holy day, the recollection of it will produce the keenest regret, and add to your punishment. You are not, even now, too young to die. Walk among the tombs of the dead, and there you will perceive graves shorter than yourselves. Instances of mortality have already occurred in our Sunday Schools; and we are informed, that some of those children have died happily in the embraces of Jesus. You are now addressed by the oldest standing minister of any religious denomination in this city; and whose eyes may soon be closed in death. Your kind benefactors and teachers, now assembled with you, must also pass the Jordan of death. While, therefore, we live in the land, our efforts for your instruction are affectionately extended for your benefit; and our prayers are directed to the throne of our God for your interest and happiness.—*Amen.*

For the Christian Herald.

CRUELTY TO CHILDREN IN THE COUNTY OF —.

SIR,—I have been striving for several days to find time to furnish you with an account of a most *unchristian* fact, thinking that if you will consent to mar the pages of the *Christian Herald*, it may afford useful matter for public consideration.

I was riding not more than three days' journey from our highly favoured city, on a great public road, and, as I supposed, in quite a civilized part of the country. The people in the stage, too, seemed very civil and moral people, to say the least. I mention these things because I was the more shocked at the instance of cruel and barbarous designs, that I am about to mention. There was one very gentlemanly man, with a little child on his lap, and for a while he listened to its little prattle with apparent pleasure; but no doubt deep malice was all the while rankling in his heart, though he concealed it for a time. And when it broke forth, it did not rush in a sudden torrent of anger, but seemed like the gentle expression of his every-day feelings, which, in my view, makes the thing altogether more awful. As soon as he came in sight of a large sheet of water half obscured by the woods in which it was almost encircled, and at a good distance from any habitation, the monster, thinking, no doubt, that there could not be a finer place for drowning a naughty child, threatened three or four times over, very mildly, as though he were quite hardened by custom in barbarity, but most decidedly, to drown the child in that pond! And then, I saw a smile playing on his countenance for the space of several minutes, either from the belief that the child was now so alarmed, as that it never would be naughty again, or that he could so readily be rid of all sort of trouble with him. Indeed, he seemed as if imagining the deadly deed done and himself relieved of his burden, turning cheerily away into the obscure places of the grove, or, as I am somewhat inclined to suspect, he might be exulting within, while he remembered how in the days of his youth he had drowned or murdered his naughty children.

I felt a curiosity to go and examine the pond, for I could not but think that if one could fish there with a hook, or drag it with a net, that many a deed of darkness might be brought to light. This I suspected the more, because, while my own blood was running cold at this affair,

every body in the stage took no notice of it, as if this most barbarous custom were common and allowed. Hence I inferred the *unchristian* cruelty of the people in those parts.*

But I could not stop, nevertheless the subject has not been out of my mind for a single day, which I suppose may result from the enormity of the case, and from the admonition of my own conscience that I ought to do or say something in the way of prevention and remedy. Surely, I have thought, shall we, who mourn over the *infanticide* of Bengal and Guzarette, permit it to be practised or even threatened in any part of our own country.

A SPY.

P. S. Should your Herald go into that part of the county referred to, (which for the present shall be nameless,) and should it find a tender hearted father or mother, I beg to say, that I have hitherto succeeded in making my children pretty obedient, without threatening either life or limb.

For the Christian Herald.

FAMILY MORALS.—No. II.

MY DEAR L—,

The thread of my discourse is not broken, though I have not written for so long a time ; I wish I could say that it had received an additional twist from you.

The more I think on the subject of education, the more I read my Bible, the more am I confirmed in the belief that in the education of children, we have no business with any principle lower than a Christian principle, and that we should never present to their minds a motive lower than a Christian motive. I have heard it however said, "while they are not Christians, we cannot expect to influence them by Christian motives, and therefore parents need not act from Christian principles."

Whether we influence them or not, *such* motives, and such only should be presented to their minds ; and such principles should always actuate us in their whole education. There is not the least intimation in Scripture that Christians may in any circumstances act on lower principles or present lower motives. "Train up a child in the way he should go." "Bring them up in the nurture and admonition of the Lord." Where will be found the clause, which provides for the suspension of Christian principle on the one hand or Christian motives on the other ?

Hence pride and vanity are not to be our handmaids. It is a wonder that they should ever have been considered such, by those who are intrusted with the care of moral and immortal beings. They are to be considered as enemies ; they are to be overcome, and we must fight them with all the weapons of a holy warfare. Instead of this, how often are they excited by motives even below the debasing one of medals ; by promises and gifts of finery, as if we could do too much to elate their

* I have since learnt that *drowning* is very commonly threatened there. The milder sort of people, and all in the more moderate cases, threaten to give their children to *that man*, to Mr. such an one, who will carry them off ; to the spooks or bugbears ; to the Old Man who takes naughty children ; or to cut off their ears. But the last resort is *infanticide* ; how common that is, the public and myself must wait till we get authentic information.

little hearts ; as though we were willing to make their enemies within as powerful as possible. On this point we are armed with a weapon from St. Paul, and if we would, *by and by*, delight to see them adorned with a meek and quiet spirit, let us not stimulate them now with the fondness of outward adorning. "Suffer the little children to come unto me," was, and is the injunction of that Saviour, who has characterized a life of obedience to him as easy, because He is *meek and lowly*. Shall we prevent their coming by encouraging them to be vain and proud ?

When we are tempted to call in the aid of unhallowed passions, in our training immortal beings, let us be awed and arrested by the thought, that while we are cherishing their unholiness, the final and dreadful consequences of sin may be sealed upon them, when the *unholy* must be *unholy* still. If children are not Christians, let every thing bend to making them so, and let us consider nothing gained till they become like Christ.

Nor can I believe, that that is a pure faith which will say "I leave my children with God.—It must be his work to change their hearts," while any one neglects the plainest commands. The Holy Spirit convinces us of sin, the guilt of sin, the awful guilt of sin ; and will not league us with *the world, the flesh and the Devil*.

A MOTHER.

OBSERVATIONS ON PRAYER FOR THE HOUSE OF ISRAEL.*

IT is a just and obvious remark concerning the works of God and man, that simplicity is the characteristic of the one, and complexity of the other. It is true of their operation and effects. God speaks, and it is done : his word is his work. But the works of man are often abortive in their issue ; and of his words it is declared, "*in multitudine verborum non deerit prevaricatio.*"

The nature of machinery may well illustrate our position. Suppose a thousand wheels to be employed to produce a single pin, and a single pin produced to regulate a thousand wheels :—so small an instrument, in relation to a mighty machinery, must assume a proportionate importance ; for, deprived of its pivot, a wheel, however admirably constructed, would cease to turn.

In the present spiritual machinery of the Christian world, this complexity is observable, and "the trivial effects," produced in proportion to the magnitude of the means in exercise, are such, that in a work *merely of mechanical experiment*, an inquiry would be instituted into the cause of a result so disproportionate to the force employed.

In attempting to carry on the designs of Providence, it is a positive duty at all times, and especially under circumstances of discouragement, to examine whether, if our end be according to the divine economy, our means also be those of divine appointment ; but, if these pre-requisites be correct, it may still happen, that disappointment be the result. We should take heed that the parts of the machinery be so arranged as to

* This paper was written, and published in London, by the Rev. LEWIS WAY, who has been much and long engaged in promoting the knowledge of the true Messiah among God's chosen people. The Rev. Mr. Frey has obligingly furnished us with a copy, and we give it to our readers, with the hope that it will excite in them a spirit of prayer and active exertion for christianizing the Jews.

permit of their due operation.—The mistake of one part for another would instantly produce anomaly and disorder. For example, change only the place of the minute and hour hands in an ordinary clock, and the effect would be, the introduction of disorder and perplexity in the concerns of each successive hour of the day. The works *within*, might be of the nicest construction, and true to their movement, but the hands *without*, being misplaced, all the engagements and avocations of life, regulated by such a chronometer, would be too rapid or too slow—too soon or too late.

The model of a machine, co-extensive in its operations with the necessities of mankind, is delineated in the word of God: a chronometer is actually exhibited in “the sacred calendar of prophecy.”—But hitherto, when man has attempted to put this machinery in action, some parts have been misplaced, and the wheels, like those of an Egyptian chariot, have dragged but heavily. The mechanism of man has changed “times and laws,” and, according to the transpositions of the standard of regulation, *time* has seemed to pause in retrospection, or has prematurely anticipated futurity, thus *time present has been lost*; TIME IS COME to put a machine in order, and thus a machinery in motion;—which, resting on a solid fulcrum, and revolving on a single point, in which all its powers are concentrated, will produce “the greatest effects by the use of the most simple means.”—The *postulatum* of the philosopher will be more than answered—

ΔΟΣ ΠΟΥ ΣΤΩ ΚΑΙ ΤΗΝ ΓΗΝ ΚΙΝΗΣΩ.*

A most pious, but, as it may appear, premature attempt, is now making, to stir up the Church, and the whole Christian community, to “*special* prayer for *THE general* outpouring of the Holy Spirit.” By such an expression, any person but slightly conversant with the economy of Redemption, must understand that extraordinary and universal effusion of the Spirit, which shall fill the earth with “the knowledge of the glory of the Lord, as the waters cover the sea.” (*Isa.* xi. 9.)

This *general* outpouring is represented in *Scripture* as contingent on a *special* outpouring, which is to precede it; and therefore *special* prayer for the obtaining of the blessing, without due consideration of the *specific means* by which it is to be produced, would be to “ask amiss,” and to “beat the air” uncertainly; to derange the divine machinery of the promises, and invert that exact order of time, which is observable in seasons appointed of God for every work under the sun.

The subject of *special* prayer must be a *specific* promise; and it should be pleaded under the circumstances, and according to the limitation presented in Holy Scripture. True prayer is ever of this description; for, whenever the Almighty has a purpose of mercy to any church or individual, he is pleased by his Spirit to stir up the one or the other, to seek the same in earnest supplication.

A remarkable instance of this, is the conduct of Daniel—a *pattern*, for all cases of the same nature. *The beginning of his supplication* was a clear *understanding* of a *specific promise and purpose*, which he had assuredly gathered out of “*books* ;” especially that of the Prophet Jeremiah, concerning the termination of the Jews’ captivity in Babylon. He was individually distinguished by his investigation of the word of prophecy, which he used as “a light shining in a dark place,” at the

* Give me space where I may stand, and I will move the earth.

very time when the nobles, and "fathers, and *all the people*, would not hearken to God's servants, the Prophets, which spake to them in his name." (*Dan. ix. 6.*)—"I, Daniel, *understood*, by books, the number of the years whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem; and I set my face to the Lord God, to seek, by prayer and supplication," &c.

Thus Daniel prayed not only *for* the Spirit, but "*with the Spirit*;" and the *special* prayer obtained a *specific* answer, and a fuller *understanding* of its object:—"And, while I was speaking and praying, and confessing my sin, and the sin of *my people Israel*, and presenting my supplication before the Lord my God, for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, (*whom I had seen in the vision at the beginning*,) being caused to fly swiftly, touched me, about the time of the evening oblation; and he informed me, and talked with me, and said, O DANIEL, *I am now come forth*, to give thee skill and UNDERSTANDING: at the beginning of thy supplication, the commandment came forth; and I am come to show thee, for thou art *a man greatly beloved*: therefore, UNDERSTAND THE MATTER."

Thus Daniel prayed, not only "*with the Spirit*," but "*with the understanding also*."

If all sincere Christians were *now* solemnly called upon "*to unite in earnest prayer for THE GENERAL OUTPOURING of the Holy Spirit*," as "*the most likely mode of bringing down an extensive blessing on mankind*," they might be desirous to obtain some more definite view of the subject, and request to know to what portion of Scripture their attention should be primarily directed. If they were told that the object was to seek "a large measure of the same grace, which is bestowed, in some degree, upon every child of God;" this is no more than every "minister of the Spirit" is bound to enforce continually on his flock; no more than every one, "who has tasted of the heavenly gift," does, or ought to do for himself.

Thus far, there is no *specialty* at all. God has promised to give his Holy Spirit (generally) to all that ask it in faith. But, if it is to be asked in *such a measure as will accord with the promise*, "that he that is feeble among *them*, at *that day*, shall be as David, and the house of David as God, as the ANGEL OF THE LORD before them;" (*Zech. xii. 8.*) then a Christian, sincerely desirous of ascertaining the mind of the Spirit, would immediately turn to the context, and ascertain ON WHAT DAY, and under what circumstances, and TO WHOM, such an *extraordinary promise* is made.

He will find that *the day*, in which the promise is to be fulfilled, is marked by many distinct characteristics:—"IN THAT DAY," saith the Lord, "I WILL OPEN MINE EYES UPON THE HOUSE OF JUDAH."—"In *that day*, I will make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf. . . . AND JERUSALEM SHALL BE INHABITED AGAIN IN HER OWN PLACE, EVEN IN JERUSALEM. —In *that day*, I will make Jerusalem a cup of trembling. —In *that day*, will I make Jerusalem a burdensome stone. —In *that day*, shall the Lord defend THE INHABITANTS OF JERUSALEM."

In such a *day*, and under such circumstances, the promise is to be

fulfilled; and therefore the only time and occasion, under which it can be *specially* pleaded with any *scriptural* hope of success.—“He that is feeble among *them*.” Among *whom*?—THE INHABITANTS OF JERUSALEM, the antecedents of the text, to whom the relative promise is made. The promise of God, *in general*, is,—“As thy days, so shall thy strength be.” But even that was specially made to a tribe of Jacob: and, when all nations shall come up to invade Jerusalem, as one nation did of old, the strength afforded will be adequate to the occasion.—“He that is feeble *among them*, (the inhabitants of Jerusalem,) *at that day*, shall be as David.”—“*In that day*, I will seek to destroy all the nations that come against Jerusalem; and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.”

It must be contended, in order to give a colour of pretence for supplicating on the foundation of these promises,—*a grant, which may include all Bishops, Pastors, Ministers, and Teachers*, AT HOME—that these things are to be *spiritually* understood of the present Christian establishment; and, in that case, it will be a pre-requisite to prove the postulata of circumstance, one at least is indispensable, that “the governors of (our) Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.” (Ver. 5.) In order to include “all Missionaries and Christian instructors abroad,” these persons must at least be sent *first* to Jerusalem, and become *inhabitants* of that city—in order that this may be “*a grant, that may enliven, purify, and establish those churches, whose foundations are already laid,*” the literal Jews *must* be converted and restored; “for the recovery of them will be life from the dead” to the Gentiles: and, in order that it may “plant, enlarge, and extend others not yet begun,” Jerusalem *must* be inhabited; for “so shall the heathen fear the name of the Lord, and all the ends of the earth his majesty.”—“*In that day*, many nations shall be joined to the Lord, when he shall choose Jerusalem again, and dwell therein himself.” (Zech. ii. 11.) In order that it may be “*a grant that may increase the holiness of ALL true Christians,*” these things *must* take place; for *then* ALL will, indeed, be holy:—“holiness unto the Lord” will be written not only, as of old, on the sacerdotal mitre, but on the bells of the horses; and even “every pot in Jerusalem shall be holy.”

Finally, that it may be “*a grant which may comprehend both the Jew and the Gentile.*” The Jews *must* be first “*assembled,*” if not converted; for, “*to sum up all in one sentence*, such a grant” as “shall fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea,” will (*if the testimony of Scripture is to be the standard of truth*) NEVER BE GRANTED, *until*, as is declared in connexion with this very blessed and very glorious promise, *until* “it shall come to pass, *in that day* that the Lord shall set his hand again the *second* time to recover the remnant of his people, which shall be left from Assyria, and from Pathmos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and he shall set up *an ensign* for the nations, and shall *assemble* the outcasts of Israel, and gather together the dispersed of Judah, from THE FOUR CORNERS OF THE EARTH.”

For the purpose of hastening on the consummation of these blessings,

all Christians must agree that prayer should be in correspondence with promise, as fulfilment will assuredly be with prophecy; and therefore the proposal, now humbly suggested, by one who has long considered the *scriptural* means of enlarging the Church, and "*the most likely mode to bring down an extensive blessing on mankind,*" is, that all sincere Christians should, *from this day*, unite in "*general prayer for a special outpouring of the Holy Spirit*" upon God's ancient people, the House of Israel:—and this not in a *secondary* but *special* sense;—not in the concluding and sweeping clause of a petition, which has before embraced both hemispheres in its circle of supplication;—the Caffre, and Gentoo; the follower of VITZIPULTZI, and the devotee of BRAMAH. To stop the wheels of JUGGERNAUT, we must place before it "the ark of the covenant;" the lineal descendants of them that bare it in the midst of Jordan, may one day dip their feet in Ganges, and traverse Euphrates dry-shod.—Oh! pray for the peace of Jerusalem!—"The sons of strangers shall build up *her* walls;" but they that minister unto *her* must take their model and their machinery from the Prophets; their materials must accord with the royal architecture of Israel. If we desire the peace and the plenteousness of her palace, we must gather up the stones, and dig our foundation deep in the dust of Zion. And thus shall we be instrumental towards the construction of that spiritual building and habitation of God, which is to become—

AN HOUSE OF PRAYER FOR ALL PEOPLE.

By this proposal for *general prayer, for a special* outpouring of the Spirit on the House of Israel, nothing is intended that can interfere with the ordinances of any church, the objects of any society, or the proposal of any individual; for it is a plan, which cannot but materially advance the interests of them all. As the Christian Sabbath is pre-occupied, and has a primary claim of specific duty and paramount obligation, I would suggest the expediency of appropriating the *Jews' Sabbath* to this specific object: it begins on Friday at sunset, and ends at the same time on Saturday. Some portion of this day should be henceforth solemnly set apart and devoted to secret meditation and Scriptural exercises, having for their object the history and mystery of the literal Israel of God. Let the subject of evening and morning admonition and intercession be taken from those historical, prophetic, and doctrinal parts of the Old and New Testaments, which bring before us the conduct of a people, called of God, chosen of God, beloved of God; a people, forsaken of man, rejected of man, and hated of man; a people, in every respect, "wonderful, from their beginning hitherto;"—wonderful, in their origin; wonderful, in their continuance; wonderful, in their destiny:—a people, in whom we see, as in a mirror, what *nature* is; a people, in whom will be exhibited, as in a model, what *grace* can do. Let these meditations and instructions be accompanied by a morning and evening sacrifice of secret and social prayer. Thus may every Friday be a Good Friday, and every Saturday an Easter eve. Every Christian will take his first stand at the proper place, the foot of the cross: he will hear as from him who bled thereon, and his heart will respond in the prayer—"FATHER, FORGIVE THEM!" They knew not what they did, when they rejected the Son of man: but we know what we do, when we reject the Son of God. Thus might the spiritual Israel justly vindicate her pre-eminence, did the Jerusalem, which boasts of

her freedom, duly consider the state of Jerusalem in bondage with her children. The waters of life, thus rising to a level with their source, would run again into barren pastures, and, like the dew of Hermon, fall upon and fertilize the withered grass of Zion. The time, during which the tomb received him whom it could not detain; the time, in which his ancient people are offering a lifeless and vain oblation, thus devoted to the administration of an acceptable service, would abound with many thanksgivings to God. It would become a season of refreshment to the whole mystical body of the Lord, and revive its dormant energies. The Lazar might come forth in his grave clothes, and sit at the table of Jesus. The church, like Martha, should do the service: it would not encumber her, now that her table is so amply furnished with the bread of life;—she will ever have enough, and to spare, if the Saviour remain in her house. But while her guests “are faring sumptuously every day,” can she deny the crumbs of consolation to the daughters of Sarah? or grudge the water of a wilderness to the thirsty children of Hagar?

The eve of the Sabbath would still remain for its appropriate use on the day of Christian preparation: and, methinks, the disciple of Jesus would not commemorate the resurrection of his Master with less intensity of gratitude, by contemplating, like Ezekiel, the valley of bones; he would more deeply sympathize with the waiting Apostles of Pentecost, by remembering, on the same holy day, the deliverance and reception of the Law in Sinai; his recollection of the Sabbath of creation would be vivified by considering that it was typical of a *sabbatism*, “a rest that remaineth to the people of God;” he would rejoice, by anticipation, in that which is to be created; when God shall “create Jerusalem a rejoicing, and her people a joy.” The congregation would thus be prepared to enter into the spirit of our Liturgy, the searching energy of which, they cannot feel; the scriptural portions of which, they cannot personally accommodate; the holy psalmody of which, they cannot join in, making melody from their heart, until they have discovered the spiritual reference which a stiff-necked, and rebellious, and gainsaying people bear to their own natural blindness and obduracy: and, should the preceding exercises send the minister to his pulpit with a subject from the Pentateuch, he would not preach a less *effective* Gospel, should his text be taken from the Law, and his illustrations of its breach and observance be derived from the past and present condition of those, who vainly seek a righteousness of their own.

(To be concluded in our next.)

CITY AFFAIRS.—TO THE PUBLIC.

THE undersigned, appointed a committee by a large and respectable meeting of Laymen and Clergy, to draught, and lay before the public a statement of facts, in relation to a meeting contemplated to have been held in the City Hall, on the 25th day of July, 1821, present the following to the serious consideration of their fellow citizens.

Some of the Clergy having witnessed and deplored an increasing disposition on the part of many persons in our city to violate the Christian Sabbath, and being deeply impressed with the necessity of doing something to counteract an evil evidently militating against the laws of God,

conceived it to be their duty to meet for the purpose of inquiring whether any, and if any, what measures could be adopted to effect so important an object.

At that meeting, a committee was appointed, to draught an address to their fellow citizens on this subject—another, to draught a respectful petition to the Corporation, on the same subject, and a third to wait upon the different Editors of newspapers, and respectfully to request, in the name of that meeting, that they would not publish in their papers such advertisements as directly tended to promote the profanation of the Lord's day.

At a subsequent meeting, held soon after, the committee appointed to wait on the Editors, reported that they had performed the duty assigned them, and were generally answered by those gentlemen that they could give no definite reply until they should have some understanding with each other on the subject.

The committee appointed to draught a petition to the corporation, presented the following, viz.

“ To the Hon. the Mayor, Aldermen, and Commonalty of the City of New-York.

“ The undersigned beg leave to address your honourably body, on a subject which deeply affects their private feelings, and, as they conceive, also the public good. The subject to which they allude is, the growing profanation of the Sabbath.

“ It cannot have escaped the attention of the corporation that facts exist on this subject, which are calculated to give serious alarm, not only to Christians, as such, but to all who have any concern for good morals, the character of our city, or the influence of that character upon our state, and upon our country.

“ Some of the facts alluded to, are the following, viz :

“ 1. Excursions for pleasure in steam-boats on the Sabbath, published in our newspapers in forms the most alluring.

“ 2. The opening on the Sabbath of public houses for parties, and of public gardens for recreation and amusement.

“ 3. The hiring out on the Sabbath of pleasure boats and carriages : and,

“ 4. The vast collections on the Sabbath, in the eastern part of our city, and particularly in the neighbourhood of Corlaer's Hook, of apprentices, and of idle and profligate characters of every description, without watch or restraint.

“ That these are evils deeply injurious to the moral health of our city the undersigned are perfectly satisfied.

“ They particularly deprecate their baneful influence in decoying from duty and exposing to all manner of temptation, the youthful part of the community.

“ The undersigned deem it unnecessary to detain your honourable body with remarks upon the institutions of the Sabbath.

“ They forbear, therefore, to advert for the present to its Eternal Author ; its perpetual obligation, or to the incalculable benefits, temporal and eternal, resulting from its observance.

“ They know, there are laws of the land against its profanation, which recognise the law of God on this subject.

"They have been given to understand, however, that these laws (as far as our city is concerned) are either in form or execution, defective; if so, they hope such defects will speedily be removed; but, if the existing laws are sufficient, they fervently pray that the Corporation of the city of New-York, the natural and legitimate guardians of its public morals, may so enforce those laws, as to become, in this point as well as others, 'a terror to evil doers, and a praise to them that do well.'

"Whatever impression such authoritative interference may make upon the minds of the licentious, the undersigned are confident that it will be well pleasing in the sight of God our Saviour, and assure the fathers of our city, that in effectual attention to this subject they will not only merit, and receive the thanks of all good men, but also all possible co-operation of all those, who regard the glory of God, the present interests of our city, or the welfare of posterity yet unborn."

As some of the members of that meeting supposed that it would be expedient to attempt anew the formation of a Moral Society; and that the petition would come with more weight from such a body, than if simply subscribed by the persons then convened, it was for the present laid upon the table.

A committee was then appointed to draught the constitution of a Moral Society, to co-operate with the magistracy, in enforcing the laws of the state, for suppressing the profanation of the Christian Sabbath: to be presented at a public meeting, to those citizens who should be favourable to such an institution.

A committee was also appointed to procure the use of a room from the Corporation; and the meeting was called at the Hall, because it was a central situation, where all meet on equal grounds, and where citizens had, only a few years before, met for a similar purpose, perfectly undisturbed.

In this room, granted by the Corporation, the Constitution prepared by the committee, together with the above petition, would have been submitted to the meeting, for amendments, adoption or rejection, had it not been pre-occupied before the hour by other persons.

So far as the clergy are concerned in this matter, the undersigned firmly believe, that they have neither exceeded their duty as members of this republic, nor as ministers of the gospel.

They would have been justly chargeable with unfaithfulness both to God and their fellow citizens, had they seen such violations of the Christian Sabbath, as are prohibited by law, without making an effort to suppress them.

As to the most distant idea of improper interference, either with the local concerns of this city, and its police, or the acknowledged rights of *any man* in the community, the clergy disclaim it utterly. They have acted in this matter with a direct reference to their political, as well as Christian duties, being deeply impressed with the importance of observing the Christian Sabbath, both as Patriots, acting fairly and openly under the laws of the State, and as Ministers acting under the law of God.

On this day, all classes of men assemble together in the presence of God, on terms of perfect equality; for, in his presence the ruler is no more important than the ruled, since both meet as sinners needing the exercise of free and sovereign mercy.

On this day, they are taught from the Scriptures, the only source of truth, their duty, their interest and happiness.

On this day they unite, according to the direction of God, in prayers for all men; for magistrates, as well as subjects; for the nation, as well as individuals; for *every* description of persons. On this day, they manifest the gratitude which is due to God for benefits received; thanking him for his mercies, and supplicating his grace.

The effects arising from the duties in which they engage, the instruction which they receive, and their assembling together to worship God, are all calculated to produce such a state of heart, and such a line of conduct, as directly promote individual and social happiness.

The open profanation of this day, has therefore ever been considered, by the wisest and soundest statesmen and legislators in Christian lands as subversive, not only of the essential principles of christianity, but also of the very foundations of civil society.

WM. FEW,
PH. MILLEDOLER,
R. HAVENS,
JOHN ELLIS,
N. BANGS,
J. B. ROMEYN,
ALEX. M'LEOD,
L. BLEECKER,

} Committee.

REMARKS.—After perusing the comical account of the Great Meeting at the City Hall, published in our last number, our readers will have been prepared for the above *serious* statement of facts in relation to a subject which has produced so considerable an excitement in our city. This document evinces most clearly that the exertions of the Clergy and Laymen, to prevent the profanation of the Lord's day, were made from the purest motives and with the best designs, which, had they not been partially overborne by, to say the least, a collection of misinformed citizens, might have gone into operation with the happiest prospects of success. We do not hesitate to avow ourselves the decided friends of the religious observance of the Sabbath day, and to pledge the best of our endeavours to inculcate its religious observance within the sphere of our influence. But our miscellany has already occupied so many of our pages, that, for the present, we must leave the subject, not, however, without expressing our earnest desire to see some further, and more effectual efforts made to induce the thoughtless and the wicked to *remember the Sabbath day*, and TO KEEP IT HOLY.

ANECDOTE OF HUME, THE DEIST.

DAVID HUME observed that all the devout persons he had ever met with were *melancholy*. On this, Bishop Horne remarked, this might very probably be; for, in the first place, it is most likely that *he saw very few*, his friends and acquaintances being of a different sort; and secondly, the sight of *him* would make a devout man look melancholy at any time.

Intelligence.

UNITED STATES.—AMERICAN BIBLE SOCIETY.

Fifth Annual Report, presented May 10, 1821.

Rev. JAMES MILNOR, D. D. *Secretary for Foreign Correspondence.*

Rev. SELAH STRONG WOODHULL, *Secretary for Domestic Correspondence.*

WILLIAM W. WOOLSEY, Esq. *Treasurer.*

JOHN NITCHE, Esq. *Agent.*

WE shall give but a very brief abstract of this important document, as our pages are frequently occupied with accounts of the operations of minor societies. We believe this plan will be most acceptable to our readers, as a full detail of this report would embody in our work many unnecessary repetitions.

Bibles Printed.

There have been printed at the Depository of the American Bible Society during the fifth year,

Bibles,	- - - - -	29,000
New Testaments,	- - - - -	30,000

And received from the British and Foreign Bible Society, for distribution in Louisiana, French Testaments,	- -	800
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59,800

Which, added to the number mentioned in the last Report, 171,752 Make a total of *two hundred and thirty-one thousand, five hundred and fifty-two* Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the five years of its existence.

An edition of two thousand French Bibles, from the stereotype plates, has been published.

The Managers have also procured, during the year, two sets of stereotype plates of the New Testament, in the brevier type and the 18mo. size, from which 15,000 copies have been printed. They are enabled to furnish these New Testaments at the very low prices of twenty-two and twenty-five cents; and the edition is excellently calculated to supply the great and increasing demand for the Scriptures for the use of Sunday Schools.

Bibles issued from the Depository.

There have been issued from the Depository, from the 30th of April, 1820, to the 1st of May, 1821,

Bibles,	- - - - -	26,772
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Testaments,	- - - - -	16,424
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Gospel of John, in Mohawk,	- - - - -	40
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Epistles of John, in Delaware,	- - - - -	10
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43,246

In the four preceding years, there were issued

Bibles and Testaments,	- - - - -	96,314
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Epistles of John in Delaware,	- - - - -	726
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Gospel of John, in Mohawk,	- - - - -	62
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97,102

Making a total of *one hundred and forty thousand three hundred and forty-eight* Bibles and Testaments, and parts of the New Testament, issued by the American Bible Society since its establishment.

The Kentucky Bible Society have nearly disposed of the edition of 2,000 Bibles, published by them from the stereotype plates located at Lexington. They have resolved to print another edition, also of 2,000 copies, which is already considerably advanced.

Gratuitous Distribution.

Testaments in the Spanish language have been sent to the Municipality of Buenos Ayres, for distribution among the pupils in the primary schools of that place.

Copies of the New Testament in Spanish have been sent to other parts of the Spanish American possessions. In one place, the copies were disposed of in three days, and numerous applications were made afterward.

The changes which have already taken place, and the still greater changes which may be expected, in the Spanish Colonies in America, will probably open the door to a free circulation of the Holy Scriptures among the inhabitants; and there is every reason to believe, that they are deplorably destitute at present, and would joyfully receive the records of inspiration.

The Managers have recently learned that there is a prospect of interesting some of the Catholic Clergy in Louisiana, in the work of circulating French and Spanish New Testaments in the Catholic versions, among such of our fellow citizens in that State as use the one or the other of those languages. By the liberality of the British and Foreign Bible Society the Managers have been furnished with French New Testaments of the above description; and they will now be able to forward such supplies as may be required.

During the past year a number of French and English Bibles have been sent to the Vermont Bible Society for distribution in Canada.

The Managers have much gratification in stating that a proposition was made by them to the Honourable the Secretary of the Navy, for the supply of the Navy of the United States with Bibles, and that the proposition was received by that gentleman in the most pleasing manner. Accordingly, 3,500 Bibles have been appropriated for this object, with the view, as suggested by the Honourable Secretary, that every petty officer and seaman may be furnished with a copy of the Scriptures for his perusal.

Besides this large gratuitous grant for the United States Navy, the Managers have made many other donations to various Bible Societies throughout the United States and their territories. The Board have been induced to make these donations by several considerations. In many instances, the donations have been given to young Auxiliaries, which were feeble in their infancy, and required the fostering hand of the Parent Institution.

In other instances, the result of diligent inquiries had been the discovery of most affecting circumstances, showing that the Scriptures were needed to a degree which would scarcely have been credited without strong and positive testimony. In the bounds of one County Society in the state of New-York, the number of 878 *families* have been found destitute of the Scriptures, while there are only about 22,000 souls in the

whole county. By another Society, a County Society in the state of New-Jersey, the Board have been informed that "several persons or families had been discovered who had never seen a Bible, and knew not what kind of book it was, nor the origin of the human race."

A total of *fifteen thousand two hundred and forty-two* Bibles and Testaments, and parts of the latter, value \$9447 84, was issued gratuitously during the fifth year of the Society, to sixty-nine Auxiliary Bible Societies in various parts of the United States, to one Vessel of War, to two Public Bodies, to eight Naval Stations of the United States, and to eight Individuals, for distribution.

In every instance, so far as the Managers have learned, these gifts have been received with sincere thankfulness, and have proved seasonable and useful.

Funds.

There have been received into the Treasury, from the 1st of May, 1820, to the 30th of April, 1821, both inclusive, the following sums, from the following specified sources; viz.

Donations from Auxiliary Societies,	- - -	\$6,528 88
Donations from Bible Societies not Auxiliary,	- - -	227 15
Remittances for Bibles from Auxiliary Societies,	- - -	15,050 20
Remittances for Bibles from Societies not Auxiliary,	- - -	829 00
Donations from benevolent Societies,	- - -	228 00
Legacies,	- - -	2,799 75
Contributions to constitute Ministers Directors for Life,	- - -	120 00
Contributions to constitute other individuals Directors for Life,	- - -	150 00
Contributions to constitute Ministers Members for Life,	- - -	2,100 00
Life subscriptions from other individuals,	- - -	830 00
Annual contributions,	- - -	494 00
Donations from individuals,	- - -	238 50
A Benevolent Society, for Bibles,	- - -	16 00

The Managers have much pleasure in referring to the amount above mentioned as received from legacies during the past year, so much beyond what was received from this source during any preceding year. They rejoice that the hearts of the benevolent have been inclined thus to remember the National Institution, when making their final distribution of their earthly property; and by such bequests, to aid their surviving fellow labourers in the holy work of circulating the pure truth, as contained in the Bible. The Managers have resolved that every acting executor, who shall pay over a legacy of three hundred dollars, or upwards, shall be thereby constituted a member for Life of the American Bible Society.

Auxiliary Societies.

In the course of the past year, *thirty-two* Bible Societies have been recognised as Auxiliary to the Parent Institution. The number of Auxiliaries, now officially recognised, is *two hundred and thirty-nine*.

On this subject the Managers repeat what was stated in the Third Report, that no Society can be received as an Auxiliary, unless its sole object shall be to promote the circulation of the Holy Scriptures without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain connected with it.

This regulation does not respect the Societies not Auxiliary, which are referred to in the Nineteenth Article of the Constitution.

Among the Auxiliaries formed and recognised during the past year, no small number are *Marine Bible Societies*. These Institutions are intended, as their name denotes, especially for the benefit of that class of our fellow men who are comparatively little in the bosom of society, whose home is on the deep, and who of course are cut off from many religious advantages enjoyed by other classes of the community. To them, the Bible is calculated to be peculiarly beneficial in the solitude and hazards of a long voyage : and accounts have been received of a general solicitude among seamen to possess the Scriptures, of great attention paid to the perusal of them, and of manifest and most important benefit as the result of their acquaintance with the contents of the sacred pages.

The Managers renew their recommendation, that the reports of the Auxiliaries be regularly and promptly transmitted. There is an increased attention to this particular ; but it is to be regretted that there have been not a few instances of omission and delay as to this obvious duty.
(*To be continued.*)

SUNDAY SCHOOL IN BROOKLYN, (L. I.)

To the Editor of the Christian Herald.

Brooklyn, August 13, 1821.

SIR,

Observing the deep interest some christian friends from New-York have taken in the establishment of a Sunday School in this place, and the anxiety they still manifest for its continuance and success, I have thought it proper, through the medium of your excellent work, to make the following communication, hoping they may derive from it some comfort and satisfaction. The institution of Sabbath Schools, needs not, at this late period, much recommendation. Facts every where demonstrate their utility. The vivacity of youth must find some object upon which to exert itself. If the attention and affections are not engaged upon important subjects, they will be occupied with trifles. The enjoyment which children derive from their toys and pastimes, it is easily perceived, is not owing to any intrinsic value in the objects themselves which they so eagerly pursue, but to some circumstances or associations of ideas, independent of these objects. Whenever these circumstances can be ascertained and applied to useful employments, such employments are likewise rendered delightful. Of this truth I never witnessed a happier exemplification, than the Sabbath School in this place affords. The school embraces nearly three hundred children, for whose leisure it furnishes interesting and profitable employment ; and thus diverts, in a measure, their attention from useless and pernicious sports to the important object of acquiring religious knowledge. As the origin of the school was no less extraordinary, than its progress thus far has been surprising, it will not be uninteresting, perhaps, to mention some particulars relative to its formation. The low state of religion in this place, the continued indifference of most, and especially of youth, to Divine things, and the prevalence of immorality had ever spread a gloom over

our prospects of planting the seeds of Christianity in the tender minds of the rising generation, and more particularly of those who had not otherwise the means of religious instruction. The hopes of Christians had almost languished, and there existed the general impression, that nothing undertaken to make the state of religion among the poor, the more important class of society, more favourable, would prosper. It had been a matter of course to expect insurmountable difficulties, if not even opposition to all plans for promoting the interests of Zion among them, and the religious education of their unhappy offspring. We had heard of Sabbath Schools, had read statements of their great utility, and even witnessed in our vicinity their wonderful success, but the prevalent opinion was, that a Sabbath School would not succeed among us. The subject was frequently conversed upon, and frequently relinquished; Sabbath Schools were often talked of, and, must I add, were once or twice tried; they continued for a while, and like the drooping plant, expired for want of nourishment. This season however, in regard to this town, and the cause of religious instruction, seems to be emphatically a season of invention and enterprise. A spirit of love and christian zeal appears to have inspired the minds of a great number here, in a wonderful manner. It seems as though God was now making the third and last offer to us, and that all were striving to be first in its embrace. The subject of Sabbath Schools has again been taken up and entered upon, but in a manner and with a spirit quite different from what marked any former occasion. A grand, a last attempt has been made, and how it has succeeded thus far, the following statement will help to show: On Sunday, July 8th, notice was given out in the Methodist and Presbyterian churches, that a meeting would be held at the District School room that afternoon, for taking into consideration measures for establishing a General Sunday School in this town. But few, however, attended there; and these few, having agreed to adjourn the meeting till next Sabbath morning at the same place, retired with very unfavourable prospects of succeeding in their attempt. Among those present were some beloved friends from the city, inspired with a noble zeal and anxiety for the religious instruction of our youth here. The flame was soon caught from their generous breasts, and conveyed with great rapidity from one to another of Christ's people. Some young men of the town during the week held meetings on the subject, agreed to district the village among themselves, and get in the names of the children likely to attend a Sunday School if organized, fixed upon teachers for the ensuing Sabbath, procured books, and had all prepared for opening the school at the very moment the adjourned meeting, mentioned above, was to be held. Accordingly, on Sunday morning, July 15th, in seven days after the idea was first suggested, a Sabbath School was opened in this place, in the lower room of the District Schoolhouse, attended by about 16 teachers, and 150 or 200 scholars, to the pleasing astonishment of our christian friends, who there assembled agreeable to adjournment, then to consider the subject and the prospects of success, should they attempt to form a Sabbath School. But instead of this, instead of having to consider whether such an institution could be established, the express purpose for which they met, they saw one already begun, numerous attended, well provided with place-books and teachers, and had only to pour out their souls in humble thanksgivings and praise to Him, who

alone could have brought about so wonderful and unexpected an occurrence. Two addresses were made to the teachers and children, and the rest of the time we were together, was spent in prayer and praise to the Great Author of every good and perfect gift. The children were then all conducted to church, attended by their respective teachers, forming a procession no less novel than pleasing to the many admiring spectators. Before the conclusion of the exercises, however, notice was given that a meeting would be held on the evening of the next day, for adopting measures relative to the establishment of a society for the aid and support of a General Sabbath School. The meeting was held, and very respectably attended; a committee was appointed to draw up a constitution and other necessary rules; and an adjournment made to the next Friday evening, when the constitution was presented and adopted, the officers chosen, and the "Brooklyn Sabbath Union Association for the support and encouragement of a general Sabbath School" completely established in this place. Thus, in twelve days from the first suggestion of the subject, a Sunday School of 250 children was raised and finely organized; a society formed and established to provide for its strength and improvement, and the exertions of a goodly number of our pious citizens concentrated in the promotion of religious education on the Sabbath, and that too, among those who otherwise would have grown up destitute of the knowledge of God and the way of salvation. The school now enrolls about 300 scholars, of whom 250 at least are punctual attendants, 20 or 30 teachers, a regular visiting committee of 6, and 4 superintendents. Well may we exclaim with the Apostle James, "Behold how great a matter a little fire kindleth." As to the improvement made, we have not had time as yet to form a just estimate, nor will we be able until the examination takes place. From the order and attention already exhibited, we are led to form great expectations; for my own part, I never saw such a collection of children together, and at the same time such astonishing propriety of conduct. Their behaviour, especially in church, has already drawn forth the admiration and praises of not a few, who before were ready to laugh at the idea of taking them to a place of public worship. It has pleased Providence, however, to impress their tender minds with a peculiar degree of solemnity, when seated within the walls of his earthly court, and this means of grace in particular, we expect to be made abundantly instrumental for good to their youthful yet immortal souls. To anticipate such effects on the establishment of a Sabbath School in Brooklyn, as already have been realized, were once thought extravagant. The idea was ridiculed by some as vague and visionary; but however idle it may have appeared once, it already begins to prove to them, real and well grounded. Though before they were of opinion that no good could result from a Sunday School established in this place, now they begin to think that the instructions these interesting youth receive from Sabbath to Sabbath, from the word of life, will become to them a future and a lasting benefit. And justly may they think so. The exercises in which the children are engaged, have an obvious tendency to enlarge the powers of their minds, to strengthen their memories, to improve their understandings, and to impress their hearts. It is fondly hoped, yea, expected, that the good seed sown, will sooner or later spring up and bear fruit to the glory of God, and the good of their precious souls. To all, in fact, who have

at heart the good of the rising generation, and mankind at large, the general establishment of Sunday Schools should be a matter of joy and thanksgiving. What can equal the importance of that labour which is bestowed on the youthful mind! "Train up a child in the way he should go," says the inspired penman, "and when he is old he will not depart from it." "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not, whether will prosper, this or that." "He that reapeth receiveth wages, and gathereth fruit unto eternal life." Well, then, may we invite the little children and the youth of our land to the study of the Scriptures and the principles of true religion. Come, ye youth, ye little ones, come and study the sacred Scriptures, which are able to make you wise unto salvation. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee. Let not truth forsake thee; bind it about thy neck; so shalt thou find favour and good understanding in the sight of God and man. Be careful to make that improvement which may enable us to adopt with little variation the language of the sweet Psalmist, "Our sons are as plants grown up in their youth; our daughters are as corner stones, polished after the similitude of a palace. Happy is that people, that is in such a case, yea, happy is that people whose God is the Lord."

S. H. M.

Eighth Presbyterian Church.—Pursuant to notice, the Corner Stone of a new house of worship, to be immediately erected, was laid on the 11th inst. at Greenwich, with the following inscription:—

"Eighth Presbyterian Church.

Rev. Stephen N. Rowan, *Pastor.*

Ebenezer Burrill, John Walker, John Cowan, *Elders.*

John Bloomfield, Hugh Wallan, *Deacons.*

William Torrey, John Holdron, Alex. Coffin, Jr. Charles Oakley, Timothy Whittemore, Shepherd Johnson, *Trustees.*

Behold, I lay in Zion for a foundation a Stone, a tried stone; a precious corner stone, a sure foundation.—Isaiah, xxviii. 16.

Other foundation can no man lay, than that is laid, which is Jesus Christ.—1. Cor. iii. 11."

The dimensions of the building to be erected on this stone are, sixty-six and a half feet in length, by fifty-five and a half feet in width.

On occasion of laying the corner stone, the Rev. Mr. Rowan delivered a discourse to his people in their present place of worship in Hudson-street.

The congregation then proceeded to the site they have purchased on Christopher-street, where Mr. Rowan delivered an address, and the stone was laid with the usual ceremonies. The Rev. Dr. Romeyn then offered up an appropriate prayer, and Mr. Rowan concluded the exercises by pronouncing the Apostolic Benediction.

TO READERS AND CORRESPONDENTS.

PEREGRINUS;" "PARENS AFFLICTUS;" and several other communications are received. We owe an apology for the delay of "Lines to the memory of Mrs. Eliza Pitney," they shall have a place in our next; as also the "Journal of the Bethel Flag," and "Journal of the Mariners' Church."

ERRATA.—In the report of the "Female Missionary Society," in our last number, p. 185, after the 11th line from the top, insert "The spiritual concerns of the Church have been committed to the care of the Rev. Presbytery of New-York, and its temporal concerns to a Board of Trustees."

The Seaman's Magazine.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalm*s.

Report of the Rev. Henry Chase, to the Board of the Society for promoting the Gospel among Seamen.

New-York, May 14, 1821.

IN presenting this first quarterly report to the board, I cannot but feel all the solicitude, which the importance of the charge you have assigned me, and the probable influence that the performance or neglect of its duties will produce, so justly inspire. Though many exertions have been made, and are still making by your society, and the objects it contemplates have been promoted, and will be promoted by its future labours, I have thought that, through the Divine blessing, much was depending on the man who should occupy my place in this field of labour, in respect to realizing the final wishes of your society. I have, therefore, under a full conviction that the success of every institution is dependent on the protection and blessing of God, endeavoured to look unto him for his assistance and grace, in this arduous undertaking.

It has been a very considerable support to my mind and to my hopes, and I should do violence to my feelings not to express it, to find myself associated with so much discretion and zeal, to which, as a resource, I could apply in times of doubt and difficulty. But my principal encouragement has been a full conviction, that the time has now arrived (and there are many striking indications of it) in which the Lord will extend the blessings of his gospel to the long neglected and almost forgotten mariner.

I have not, exclusively, confined myself to any particular class of duties, or observed set times and places in the prosecution of my work; but I have endeavoured to be an instrument of good to the souls of seamen, in any way which I judged was most likely to succeed. I have walked through the streets in search of them, and wherever I found them, whether in the street, in the church, at their homes, or at their boarding-houses, I endeavoured to persuade them to forsake their sins and turn to God.

I will notice, however, what I deemed most important, and what, therefore, was more particularly attended to.

First, Prayer Meetings.—These I have constantly attended on Wednesday evening in each week, with one exception. The exercise of these meetings has commonly been commenced by reading a chapter in the Bible, or by singing a hymn or psalm, after which a prayer has been offered to the throne of grace for a blessing upon the meeting, and upon the efforts now making for the promotion of the gospel among seamen. An exhortation has generally succeeded the introductory prayer, in which has been set forth the lost and ruined state of man in the fall, and by his own voluntary transgressions; and also the remedy provided in Jesus Christ for his restoration to the favour and image of God. Added to this, the necessity of applying to this remedy with prayer and penitence, has been pressed upon the hearers, with a solicitude that sincerely desired their salvation. After this, singing and prayer have alternately occupied the time, till after nine o'clock. These meetings have been increasingly attended by mariners, though their number is still small, who have frequently sat with great attention, and sometimes with much apparent feeling, during the exercises. They have lately been rendered more interesting by the attendance of a number of the Board, and other friends of the institution, who have willingly joined in these evening devotions, thereby giving variety and effect to the exercises; and by some interesting and valuable communications made at these meetings, concerning what is doing on the other side of the Atlantic, in behalf of the mariner. After the exercises have been closed, the seamen have been invited to stop and receive those tracts which this board had procured for distribution; and they accepted them with much eagerness and gratitude.

Secondly, Visiting.—In this part of my work, I have made it my business to call upon seamen, and search for them, wherever I might be likely to find them. Those who have families, and whose occupation is along the shore, I have found at their homes. There I visited them, left tracts, gave advice, reproved, exhorted, and

warned them as their cases and circumstances might seem to require. And I am happy to state, that in all these visits, with one solitary exception, I have been received in the most friendly and cordial manner, your object has been highly approved, and the mariners visited promised to attend the church and the prayer meetings as often as possible. It was very encouraging, in some instances, when leaving these men, to be followed by repeated and pressing invitations to call again, and by their anxious wishes, that ten thousand blessings might settle on my head.

Believing that much might be done in aid of this cause, by engaging the attention and exciting the interest, in its favour, of those who keep boarding-houses for the accommodation of mariners, I called on them. Their influence and example I judged would be especially felt, particularly when they united to these their counsel and advice. With these views, I have visited a considerable number of boarding-houses, and am happy to state that their keepers, without exception, approve your plan, and promised to use their influence to promote its objects, particularly in advising them to avoid bad company, and to attend church.

The difficulty of ascertaining the residence of along-shore-men has been obviated in a single instance, which indeed furnished a useful hint, by a Mr. —, who is a master rigger. Calling upon him one morning, and stating to him my errand, which he highly approved, he thought, as he had a number of men who once followed the sea, and now worked along the shore, in his employ, he might save me some travelling, and proposed to procure their names and residence, and thus furnish me with a directory to guide me to their dwellings. This he generously did, and I found it a very useful auxiliary.

Thirdly, in the distribution of Tracts.—This has been the means of an easy, and, in some instances, an advantageous introduction to them. The idea of receiving, without cost, a little pamphlet, containing some useful hint, or pleasing and instructing narrative, struck their minds favourably, and afforded an opportunity to add a few words by way of advice, without giving offence, and with the greater probability of its being well received. I cannot omit mentioning an instance of this, in calling at a boarding-house, in Water-street. Having ascertained that entertainment for mariners was kept at the house, I rapped at the door, and was invited in. Passing through a kind of hall, I came to a back room in which was sitting the mistress of the house, and half a dozen mariners, who were conversing together cheerfully, but not rudely. I had a bundle of tracts under my arm. I walked leisurely towards a table there was standing in the room, at the same time taking off my hat, and using the customary words of salutation. The mariners all respectfully imitated me by uncovering their heads. I then stated to them my errand, gave each a few tracts, which they received, and thanked me a thousand times, promised to read them, and to attend the Mariners' Church the next Sabbath.

I have made more than a hundred visits during the quarter, and distributed between five and six hundred tracts to mariners.

I am, dear brethren, with much esteem, your humble servant.

DOMESTIC CORRESPONDENCE OF THE BOARD.

From the Rev. William Jenks to the Secretary.

Boston, May 15, 1821.

SIR,—Our meeting for the seamen was opened on the 9th of August, 1818, in a chamber, or hall, situated in the centre of the noble range of stores on Central wharf, and having a cupola above it. The room at that time was used, during the week, for a sail loft, but has long ceased to be occupied for any other purpose than our meeting; and the rent is now generously given by the proprietors of the wharf. I should state that the meeting was opened, and is conducted under the patronage of the "Boston Society for the Religious and Moral Instruction of the Poor," aided by the subscriptions of merchants and other friends to seamen. In the reports of that Society, the last two of which I transmit, you will find notices of the meeting, and of its apparent influence.

I am happy to say, that the attention of the seamen is still maintained—I know not if I might not say increased. Of late, by the beneficence of a few female "friends to the welfare of seamen," a flag has been hoisted over the meeting. We were before supplied with a bell, but this latter measure is, apparently, more attractive. It is hoisted when the first notice is given of the meeting by the bell, and remains spread until the close of the meeting. We have but one service, and that is held on the morning of Lord's days.

With respect to any anecdotes of seamen, whatever has come to my knowledge but convinces me more from year to year, that they ought to be addressed, and in general treated as others; and that a serious desire to do them good, expressed with frankness and affection, has an equal effect on their minds and hearts with that produced on other men by the same means.

It is, however, a peculiarity of my hearers, that they are mostly from the coasts of New-England. The crews of merchant vessels are not, I think, so generally with us as coasters and fishermen are. It may be that a different method with foreign sailors might be more successful, and therefore expedient; but my own experience teaches me, I think, the propriety of my own with those I now generally address. And this method serves greatly to relieve the minds of gentlemen, who preach to them occasionally, in case of exchange of clerical labour, for there is hence felt no necessity of descending to the cant phraseology of sailors, which I have never attempted.

But in the distribution of Bibles, as an agent of our Marine Bible Society, I have an equally profitable intercourse, as I conceive, with several. This opportunity of speaking with individuals is precious, and I have found some happy results of it.

Profanity, I am persuaded, is more discountenanced, and prevails less among our seamen, than formerly. The thoughtless extravagance and boisterous merriment, which was so characteristic of the sailor, is in a considerable degree checked, as I imagine; and certainly the Sabbath exhibits, along our wharves, a different appearance from former scenes.

In a few instances, and sorry I am they are so few, I trust I have evidence of a work of Divine grace in the heart. This will, if genuine, be a permanent good; and that it may be often and extensively witnessed, let me have, dear sir, your prayers, and those of all friends to the religious benefit of seamen.

Still I have not gathered a church, but those who are professors of religion accompany me to the table, at the Old South Church, from month to month. How long it may be expedient that things should remain in this state, I must leave to that wise Providence, which has thus far smiled on the attempt.

From Robert Ralston, Esq. to the Secretary.

Philadelphia, 26th April, 1821.

DEAR SIR,—I did not receive your favour of the 19th till the 24th, and then took immediate measures to procure and furnish you with the information requested, relative to the Mariners' Church established in this city. This information I considered could best be furnished by the Rev. Mr. Eastburn, under whose pastoral care this church has been from its first formation. Annexed you have a copy of a statement, which I have received from this excellent man, and in addition have to state, that a Sunday school is connected with the establishment, having on its roll from one hundred and thirty to one hundred and forty children, embracing both sexes.

The salutary effects of this attention to mariners in our port, is most evident by the sober, orderly behaviour of crews, in the departure of vessels on board of which they have shipped for a voyage. Formerly it was not uncommon to have the interposition of a peace officer, to find those who had signed the shipping articles, and bring them by constraint to the vessel, often in a state of intoxication, and perhaps never without much profanity. Now such interposition is unnecessary; the hour appointed finds the crew most generally, if not entirely, all on board, with their baggage, and ready to depart. Some instances, in which I have been personally interested, have afforded such a contrast to former occasions, as to satisfy my mind of a genuine reformation. The great burthen of all this interesting and important work falls on the preacher, who is devoted to this labour of love, requires no pecuniary compensation, and possesses the most affectionate esteem and love of his auditory. Bibles, New Testaments and Tracts have been, and continue to be, most liberally distributed to those who are destitute. The communications from our trans-atlantic brethren have been peculiarly acceptable, and of considerable importance to the Preacher, who has derived much aid in "the remarkable occurrences and anecdotes" to which he refers in the statement. A continuance of any acceptable information in my power, you may always rely upon; and with earnest desires for the smiles of Heaven on both establishments, as also on all others designed for the benefit of the hitherto so much neglected mariners,

I am, most respectfully, dear sir, your friend and very obedient servant.

Statement of the Rev. Joseph Eastburn.

[Referred to in the preceding Letter.]

Agreeably to your request I now mention generally the state of our mariners' meeting. You know it was intended to have begun sooner than it did, but on account of the alarm of the fever, near the place, it was delayed until the 17th of October, 1819. From that time it was constantly opened every Sabbath day, both morning and afternoon, until the latter end of August, 1820, when the board of health forbid our meeting, on account of the alarm of the fever. It was opened again the first Sabbath in November, when it commenced with increased attention, and has continued to this time. Our place of worship is a large sail-loft, upwards of seventy feet long, and above forty feet wide, closely covered with benches. Some of the masters of vessels have taken account of the number of people who come there, as they entered, and say about seven hundred do get in. Beside the mariners and their families many of our citizens crowd in, although they have often been requested not to prevent those for whose benefit it was designed. But Commodore Dale, who often attends, desires no more should be said to them, as happy effects appear with some who come there, and before went to no place of worship. The means the Lord has been pleased to bless have been very simple. When it was first opened an address was made to the seamen in the following way. Mariners, you know when our navy wants men to man our vessels they open rendezvous, and hoist flags to denote places. We now open this place for the purpose of inviting you to enter under the great Admiral, the Prince of Peace, and God of Glory. You are at liberty to choose what vessel you please, whether the ship Episcopalian, Presbyterian, Baptist, or Methodist, but to enter with all your hearts into his service, who will make you more than conquerors, and bring you safe to the port of glory, where your voyage of life is over. They are addressed in their own style, as nearly as the speaker is acquainted with it, and in plain short discourses, interspersed with anecdotes; also reading remarkable occurrences of seamen, a few pages at a time of the tracts called *Conversations in a Boat*, the *Boatswain's Mate*, or *Sailor's Magazine*, and making remarks upon each at the close. As many of them send their requests to be remembered in prayer when going to sea, they are always particularly remembered, and the families belonging to those who have any, which is gratefully remembered by them. Those who make a profession of religion, commune in different congregations, but otherwise always attend their own church, (as they call the Mariners' Meeting.) Attempts have lately been made to hold prayer meetings on board vessels lying at the wharves, which has been very agreeable. Several captains have engaged in prayer. We have not a Bethel flag, but hoist a lantern in the rigging, and many attend.

From the Third Annual Report of the Boston Society for the Religious and Moral Instruction of the Poor.

The seamen's meeting next demands our notice. And, with respect to this, we have continued reason, it is believed, for gratitude to Him, who has put it into the hearts of any among us to exercise care for the spiritual concerns of this long neglected, yet important class of our fellow men. Their attention, indeed, to the means of grace, which are now provided for them, has been uniformly decent and serious. Except in the winter season, when the number in our port is comparatively few, this meeting collects, it is presumed, from three to four hundred auditors. It is true, all these are not seamen, but many are present, who are strangers in the town, without any fixed place of worship—and are always welcome. Often too, some of the inhabitants, whose connexion with seafaring men or with merchandise is great, honour the meeting with their attendance, and, it is charitably hoped, receive some of its benefits. The constant distribution, also, of religious tracts, amounting now to some thousands, cannot fail to render the meeting beneficial, even when the sacred services have ceased. These tracts, diffused extensively, are preaching, we doubt not, with powerful effect.

Your agent, their preacher, has been frequently encouraged by the observations of visiting strangers, with respect to the undertaking itself. One, who was able to form an estimate of the value of most of those objects which engross human attention, the late respectable Judge *Tudor*, remarked to him after Divine service, "If there be any thing in religion, of which I am very far from entertaining a doubt, this is one of the noblest charities that was ever devised." And frequently has it occurred to him, in this as in other concerns, that, while seed is sown at repeated opportunities, and we *know not which shall prosper, either this or that*, God, in his own sovereign way, will give success. Thus, at one time, after the character of Saul of Tarsus had been exhibited, a seaman, now united to the church of Christ, on receiving his tract, acknowledged to the preacher, "This was my own character, till, as I trust, my heart was changed by grace." Another took the same opportunity to express forcibly his own sense of the union of a correct faith with a holy and useful life, as indispensable to the Christian character, on which the preacher had that day discoursed. And, to prove that the sailor, however hard be his fare, however rugged be his appearance, may yet be capable of the gentler sensibilities, let it be told that, while on an excursion by water, their preacher was promised by a common seaman, a sprig of the weeping willow, which overhangs the grave of that beloved female Missionary, whose early death in a far distant island, awakened such sympathy throughout our churches. Yes, a sailor plucked, at the grave of *Harriet Newell*, a memorial of love to Jesus and the cause of truth and the Gospel, and prized it as such! How delightfully does this simple circumstance prove to us the influence of Christian benevolence under every modification and form, and encourage the hope, that such influence will be more and more apparent, as the light of true religion shall be more extensively diffused.

Some time in the summer past, a gentleman, who had frequently attended worship in the chapel of Greenwich hospital—and here let it be observed that our hospital for seamen has neither religious services nor chaplain—attended at Central-wharf, and noticed a deficiency of Psalm-books. He mentioned this; it was noticed in the papers—and a small subscription soon produced the number of five dozen Psalm-books, which are now distributed along the seats. Our cordial thanks are due to the authors of this kindness.

The effort made in this town for seamen, drew from a gentleman of Philadelphia, *Robert Ralston*, Esq. well known for his extensive Christian benevolence, a letter of inquiry. It was addressed to the Treasurer of the Massachusetts Bible Society, and by him enclosed to the Secretary of this. A letter was immediately written, detailing, at some length, the progress and state of the institution here; and your Secretary has lately had the pleasure of receiving from Mr. Ralston the information, that a place of worship has been opened, religious service attended with seriousness and solemnity, and although a building has not been erected, yet no doubt is intertained that, when the exigency shall demand it, the citizens of Philadelphia will not be averse from this *labour of love*.

It is gratifying also to know, that in New-York and Charleston, seamen have received appropriate and acceptable attentions. In both places Bibles have been distributed among the destitute. From the report of the Marine Bible Society of the latter place, obligingly communicated by Mr. *Joseph Tyler*, their Treasurer, it appears they have distributed 1200 copies among seamen. Of these it is interesting to know, that "more than three fourths of the Bibles furnished by this society," to quote the words of their report, "have been given to seamen from the northern and middle states—who are found generally destitute of Bibles—whose applications are pressing and urgent; and whose necessities," it is added, "claim the immediate and special attention of those from whom they come, and for whose service they are more immediately employed." These remarks are introduced, in order to connect with them the pleasing record, that the Managers of the Massachusetts Bible Society have agreed to place at the disposal of your Secretary such number of Bibles as he may judiciously distribute among seamen; that from this source nearly 200 have already been derived, several of which have been bestowed, agreeably to their design; and that one dozen copies more have lately been received from the Female Auxiliary Bible Society for the same purpose. To the Society for promoting Christian Knowledge we are also indebted for several dozen copies of Ryther's "Seaman's Preacher," which have been very gratefully received, and for reducing the price of the remainder of their edition, that seamen might purchase.

But one circumstance more, among many that offer, shall be mentioned, in order to exhibit the service which pious seamen, when abroad, may render to religion. Two captains of vessels, one of whom was of New-York, and the other an occasional worshipper here, led in the public religious duties of the Lord's day, and anima-

ted the people to exert themselves for the establishment of Gospel ordinances, in a port belonging to the Alabama Territory, in which they were providentially detained. A subscription for a place of worship was, at their motion, soon commenced; and it is hoped their Christian kindness will eventually secure a permanent blessing.

From the Fourth Annual Report of the same Society.

Let us next advert to the Seamen's Meeting.

Under the auspices of this society, and it is hoped, with the Divine blessing, this interesting meeting has now been regularly held a second year, on the former part of every Lord's day. It has continued to attract about an equal number with that of the year preceding, and seems to be viewed with equal regard. From the serious and respectful attention, which uniformly prevails during the service, it might not be deemed presumptuous to expect that some precious and lasting benefit will result from the establishment. But evidence, it is believed, does exist, that it has already been productive of beneficial effects. In one instance, at least, a seaman, who for a considerable time had attended, according to his own acknowledgment, with little other view than the gratification of curiosity, became seriously impressed with a sense of his ruined condition as a sinner. His distress on this account continued for two or three months, till, at length, in the same meeting where conviction was fastened on his conscience, he trusts he found peace in the Saviour.

Seamen are continually changing their place. Hence it is not so easy to ascertain the effects of their attendance on the ordinary means of religious instruction; for they are soon gone. It may therefore be, that benefits are derived from a meeting for seamen, of which those who remain on shore have none, or very tardy information. If then, we do not at once see the good results of evangelical labour among this portion of the community, we ought not to be soon discouraged. *In due season we shall reap, if we faint not.* That the character of our seamen rises, is by some confidently asserted. A merchant, who employs many, observed but lately, "We think we have less trouble with our sailors than formerly." And another mentioned his full conviction, from actual experience, that the employing of a religious, moral crew, operated to the saving of a great expense in a single voyage. When such calculations are well founded, there is sagacity enough to profit by the discovery; and it may hence be hoped, that if the moral and religious among seamen are found to obtain a preference, vice and irregularity will be viewed as a disqualification for employment.

It may illustrate the good effects of a lately formed and popular Institution in this town to remark, that one of the survivors of the melancholy wreck of a vessel, which foundered at sea,* who was led to present his thanks to God, at the seamen's meeting, for his remarkable preservation, had, by his industry and economy, lodged a sum of five hundred dollars in the Bank of the Provident Institution for Savings, in Boston. Stripped of all he had with him, and returning feeble in health from his sufferings, and destitute, it may be conceived how convenient and useful was his little fund. He attended diligently at the meeting while ashore, and sailed again, high in the confidence of his former employers.

The power of the religion of the Gospel has been displayed during the year, and previously, in the conversion, as is hoped, of many seamen on Cape Cod. In the towns of Welfleet, Harwich, Truro and the neighbourhood, among several inhabitants of which many Bibles have, through the bounty of the Massachusetts Bible Society, been distributed by your Secretary, there has been an unusual religious attention. That some have entertained ungrounded hopes of their good estate, there is reason to fear; but that some precious souls have been united to the spiritual kingdom of Christ, there is also reason to hope. The Sacred Scriptures are in greater request and esteem in that vicinity, than had for years been known; and at the Straits of the St. Lawrence, while abroad on their expeditions for fishing, which is the principal employment of many of the inhabitants, the crews have been regularly summoned to social worship on the Lord's day. The captains also of several other vessels, have set up the worship of God in their cabins.

An exceedingly interesting display of Divine grace has been reported within the year from on board the vessel, in which the missionaries for Ceylon embarked at this port. Several of the crew, it is hoped, have been brought from darkness to light,

* The Quaker, bound for the District of Columbia.

and from the power of Satan unto God, by his blessing on the faithful and affectionate exertions of the missionaries during the voyage. Since the return of the vessel, conversation has been held repeatedly with some of these men, and they appear to run well, and to be engaged in warring a good warfare. One of them, in particular, is exerting himself to spread among seamen copies of the sacred Scriptures, by means of the Marine Bible Society formed in this town, of which he is a member.

FOREIGN CORRESPONDENCE OF THE BOARD.

From the Rev. George Charles Smith, Secretary of the "British and Foreign Seaman's Friend Society and Bethel Union," to the Secretary.

Jordan House, Penzance, Cornwall, Feb. 7th, 1821.

DEAR SIR—I hail with peculiar pleasure and satisfaction the increasing spirit in America to promote the everlasting interests of seamen. I have now for some years been deeply engaged in this blessed work, and I rejoice to see that a Divine blessing attends every effort to advance the glory of God among so depraved and neglected a class of mankind. It may probably afford you some gratification to learn the rise and progress of my proceedings concerning seamen. I, therefore, avail myself of this opportunity to communicate some information on this point, which, I trust, will honour our God, who

"Moves in a mysterious way,
His wonders to perform."

From the first moment I experienced the power of Divine grace in my own soul, my heart's desire and prayer was, that sinners might be saved; but the salvation of sailors engaged my chief concern, nor has it ever ceased. Nay, when I look to a ship, and think of the power of Almighty grace in the hearts of seamen, leading them like myself to labour for the Divine glory, I cannot but exclaim,

Seat of my friends and brethren, hail!
How can my tongue, blest Jesus, fail
To hail thy loved abode.
How cease the zeal that in me glows,
Thy good to seek, whose planks enclose
The ransomed of my God.

The earliest years of my ministry were engaged in one of our chief naval arsenals, in the vicinity of Plymouth Dock. Here I had many opportunities of extensive usefulness and daily demands upon me for the deepest humiliation and self-abasement, as every part of the town and neighbourhood reminded me of scenes and circumstances connected with the days of ignorance and rebellion against God, as a fearless, resolute, abandoned sailor. The last 14 years of my life I have spent at this port, from which I have journeyed every summer to London, and various parts of the kingdom, in search of poor wanderers, who, like myself formerly,

"——— were far from God,
And liked the distance well."

About 12 years since I was invited to preach a sermon on board a revenue cutter, lying in Mount's Bay, off this port. I was informed by a man, while going on shore, of a pious sailor on board the *St. George*, 98 guns. I wrote him, and from that time commenced a course of the most energetic proceedings to promote religion in the navy. And at the conclusion of the war I had nearly 80 men of war on my list, in different parts of the world, with whom I corresponded, in each of which there were either some religious officers or seamen. You will see this hinted at in the report which I drew up last year in London, for the Bethel Union Society, some copies of which I send you by this conveyance. This most gratifying and profitable sphere of Christian labour brought me acquainted with many gentlemen and ministers in various parts of the kingdom, whose countenance and encouragement in every effort to do good among seamen, were then, and have been ever since, of the very first importance. The occasional publication of sailors' and officers' letters in the Baptist and Evangelical Magazines gave publicity to the business, and many good men experienced a deep concern for the salvation of a people who had previously been quite overlooked in the various plans of Christian benevolence. Above nine years since, being in London collecting for some village chapels I was then building, I mentioned, in different families, the rapid progress of religion in some British men of war.

The Rev. E. I. Jones, independent minister of Islington and Silver-street chapels, encouraged the work greatly, and one of his congregation, Thomas Thompson, Esq. became so zealously attached to the cause of sailors and villages, that we have continued from that time to act together, on a very large scale, to promote these several objects. The latter gentleman is now secretary to the Port of London, and treasurer to the Home Missionary Society. The Rev. John Rippon, D. D. also at this time was of singular service by his zeal and attention to this work. He offered me the use of his chapel for sailors. Bills were published and circulated among the shipping on the Thames. The place was crowded to excess, and a service entered upon that has proved the most profitable of any in which I was ever engaged. I believe this was the first time the attention of London Christians had ever been thus publicly invited to co-operate in advancing the best interests of sailors. From this time there has been a sort of restless spirit of inquiry, and sympathy, and zeal, with many on this account. It had always struck me, that in the event of peace being established, the good men from the navy being cast on shore, or dispersed among merchant vessels, would be of the most singular service as bold, zealous, and persevering servants of the most high God, wherever his providence should place them. Such has actually been the case; and to this is greatly to be attributed the present general co-operation in marine religious meetings at sea, and on shore. I published, as tracts, (they had before appeared in newspapers,) the dialogue between Bob and James, or the Boatswain's Mate. The immense and extensive blessings that followed, induced me to persevere in the work; and, at that time, my thoughts were particularly directed to America. I humbly ventured to hope and pray that they might be useful there. I had long, in common with good men in general throughout the country, lamented over the unnatural war that existed between the two nations. And I could not but hail the return of peace as presenting a most bright and animating prospect that Britain and America would shortly move forward hand in hand to subjugate the marine world to the reign of HIM (both your Lord and ours) whose "dominion" must be from "sea to sea." I cannot express the pleasure I feel in beholding these delightful anticipations so nearly realized. The account written by my esteemed friend, Mr. Phillips, one of the secretaries of the Bethel Union, has already put you in possession of my first visit to a prayer meeting in the Thames; and the tract called the British Ark will point out what followed, until I had the pleasure of meeting with, and proposing to R. H. Marten, Esq. the establishment of a floating chapel. Having witnessed the full accomplishment of my views in that respect, and the arrangement of the Port of London Society, I felt assured God would be highly honoured, and seamen saved. Continuing to visit London every summer, I found the prayer meetings among the shipping, in 1819, were greatly increasing. I then saw that another institution, on a large scale, might properly be established, and laboured hard for three months to accomplish it. I succeeded in the month of November, and determined to start a Sailor's Magazine in January, 1820. This has been done amidst heavy trials, powerful opposition, numerous discouragements, and, comparatively, trifling aid. Since then the whole business has most abundantly prospered. The tract entitled Bethel, or the Flag Unfurled, will inform you how the Bethel Union began, and the Sailor's Magazine will communicate the very extraordinary progress it is making throughout the United Kingdom. Last year, in consequence of advice from Scotland, and other parts, it was deemed advisable to fix the name of this institution, *The British and Foreign Seaman's Friend Society, and Bethel Union*. We were six weeks (one evening a week) engaged in the committee in London, preparing for the public meeting. It succeeded beyond our most sanguine expectations. You will see the account of it in the Sailor's Magazine for December. I send you also the numbers for January and February, which will bring up the affairs of the society to the present time. I have thus, my dear sir, ran hastily over the leading particulars of this pleasing work, and trust it will not be uninteresting to you who are so happily employed with your esteemed colleagues in prosecuting the same noble object. I scarce need apologize for the rapid manner in which I have penned this account, when I inform you that I have nearly 30 villages around me, where I have established preaching, and eight preachers constantly engaged. These things, together with conducting Magazines, and a multiplicity of affairs, leave me barely time to hasten over my new concerns. But I feel so deeply interested in all that regards America, that I could gladly make any sacrifice for the benefit of her interesting population. Independent of my duty as Foreign Secretary to the British and Foreign Seaman's Friend Society, and the lively concern I feel for the salvation of seamen, I have a claim upon me that I cannot resist. I must, however, for the present close.

And remain, dear sir, yours respectfully.